Evangelical Christendom

"Unum Corpus sumus in Christo."

May-June, 1922.

Christian Unity: A Step Forward

IN company with others, we welcome the recently-issued document summarising the results of the further conference between certain Bishops and representatives of the Federal Council of the Evangelical Free Churches in this country, and directed to the "Appeal to all Christian People" launched nearly two years ago by the Bishops attending the Lambeth Conference of 1920. The document deserves careful consideration by all who labour and pray for Christian Unity. It is desirable to recall the situation which has led to further conference between the parties named, and to the present report on its deliberations. After mature consideration of the "Appeal" of the Lambeth Conference, a statement in response by representatives of the Free Churches emphasised the difficulty they would have in recognising the Historic Episcopate as a necessity, or in submitting to re-ordination. It also urged the importance of interchange of pulpits and of intercommunion as preparatory steps to any real reunion. On these points the statement in response of the Free Churches was virtually *a non-possumus*. This led to private conferences between the Archbishops and certain Bishops on the one side, and representatives of the Free Churches on the other, and the document now under review is the result. It does not deal with the difficulties mentioned, but with (*a*) the nature of the Church; (*b*) the nature of the Ministry; and (*c*) the place of the Creeds in a United Church. Before offering any criticism, or suggesting causes for caution in the acceptance of the conclusions arrived at, we mention some grounds for thankfulness and for characterising them as a step forward in the pathway towards Christian Unity.

All three subjects presented grave opportunities for disagreement. Men have thought differently on them for centuries, and convictions are strongly held. To us it seems a cause for deep thankfulness to know that a measure of agreement has been reached which will serve as a starting point for future discussions. The statement published cannot be considered full or the reflection of the minds of individuals who took part in the debates. As far as it goes it is an agreed finding, and in reality it goes a great deal further than would have been possible ten years ago. Every line points to the desire of all those responsible for its presentation to reach common ground on which they may firmly stand. Here and there phrases are used capable of different interpretations, but, taken as a whole, the document is happily free from ambiguities, and is the most straightforward and full basis that has been accepted by a joint Conference representing many phases of Anglican and Free Church convictions. Nothing but the desire to follow the guidance of God could have produced this result, and we may say it is the first tangible outcome of the Lambeth "Appeal" as far as the whole body of the Anglican Church and the representatives of the Free Churches are concerned. Here and there steps have been taken, but they have little

importance compared with the fact that the signatures of the Archbishops as well as that of Dr. J. D. Jones are appended to the covering letter of the Report.

Its description of the Church may be summed up in the phrase we quote from the Report, "One Body in Christ, instituted by Him as a fellowship of men united with Him, and in Him with one another, to be His witness and His instrument in the spread of His Kingdom on earth." "As a visible Church it must possess certain visible and recognisable marks whereby it can be seen and known by men. These have been since the days of the Apostles at least the following: (*a*) The profession of faith in God as revealed and incarnate in Christ; (*b*) the observance of the two Sacraments ordained by Christ Himself; (*c*) an ideal of the Christian life protected by a common discipline; (*d*) a ministry, representative of the Church, for the preaching of the Word, the administration of the Sacraments, and the maintenance of the unity and continuity of the Church's witness and work."

All this is good, and these re-affirmations are causes for thankfulness, but we call attention to the statement that "baptism is by the ordinance of Christ and His Apostles the outward and visible sign of admission into membership of the Church," and regret this definition embodies no distinction as between "outward and visible" and "inward and spiritual," for as it stands it not only allows the doctrine of Baptismal Regeneration, a deadly error against which the Protestant and Evangelical Churches have hitherto maintained uncompromising witness, but would seem to commit the representatives of the Free Churches to this interpretation which is contrary to both the New Testament and experience. Such a document and conclusions as those under review, particularly as they are jointly signed, should be absolutely clear and defined on matters which intimately concern the relationship of the soul and God.

With regard to the Ministry of the Church, the Report maintains that "the Ministry is a Ministry of the Church," and "this in accordance with Apostolic practice and the ancient custom of the Church that this Commission should be given through Ordination, with prayer and the laying-on of hands by those who have authority given them to ordain." It further claims that "Divine Grace is given through the Holy Spirit in response to prayer and faith for the fulfilment of the charge so committed." These, especially the latter claim, are again capable of double interpretation and raise questions with the thoughtful that leave room for qualification.

The section of the Report which deals with the place of the Creed in a United Church states: "In a United Church there must be unity of Faith, which implies both the subjective element of personal adhesion and an objective standard of truth." This clause kills once and for all that Modernism which reduces faith to something that is entirely subjective without regard to the facts of Revelation. Therefore, we are rejoiced to find an unhesitating assertion that the supreme standard of truth is "the revelation of God contained in the Scriptures of the Old and New Testaments as summed up in Christ Jesus." The Nicene Creed should be accepted as the sufficient statement of the corporate faith of the Church. The Apostles' Creed would be justifiably used as the baptismal confession of faith. The liturgical use of Creeds might be diverse. The Creeds must not be regarded as a complete expression of the Christian Faith or as "excluding reasonable liberty of interpretation." They affirm as agreeable to the Word of God essential elements of the Christian Faith and preserve the Faith as it has come down through the centuries. The presence and teaching of the Living Spirit in His Body is recog-

nised, and His guidance into truth is acknowledged.

When we come to the following statement it becomes necessary to draw attention to the distinction between Christian Unity and Church Unity, and some may enquire whether the Free Church representatives have not committed themselves too far in accepting the statement that "in view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby the authority of the whole body is given, we agree that it ought to be accepted as such for the United Church of the future." Now this concerns Church Unity distinct, as we have suggested, from Christian Unity. The latter is not bounded by a horizon of Episcopacy, but is, in New Testament terms and interpretation, the Body of all faithful believers in Christ, which is the true Church of Christ. Herein is both a distinction and a difference, for no party names or titles characterise the Church which is the Body of Christ, and while Church Unity, the reunion of visible Churches of human organisation is desirable, and an issue to be prayed and worked for, it isolates the large body of believers in Christ, true Members of His Church, honoured both in individual witness and in missionary service, who own no party name and would never accept the idea or ideal of Episcopacy as the one means of giving ministerial or preaching authority in the Church. We note that *The Times*, in a leading article on the subject of the Report, states that "everything possible, of course, must be done to secure reunion with the Greek Church, and we need not lose heart, even though we recognise that the present attitude of the Roman Catholic Church appears to be irreconcilable with the hopes of a United Christendom expressed by the conference of Bishops and Free Churchmen." Such an outlook gives rise to genuine concern for the true definition and operation of Christian Unity in its New Testament interpretations, and the situation is not helped by the attitude of certain Archbishops and Bishops towards individuals and organisations which are undenominational, or even inter-denominational, though maintaining firm hold on interpretations and principles of primitive Christianity hitherto also held in common by Non-Episcopal Churches generally. The question as to whether these are in any way threatened or surrendered by the terms of the present jointly-signed Report must be a matter for further enquiry, for the Report has yet to be submitted to the various governing and consultative bodies of all the Evangelical Free Churches, and it is distinctly stated that "many matters of importance are not dealt with and must be the subject of future discussion."

What we have said is in Christian love, and true thankfulness for much that this interim Report contains. An outstanding need seems to be for the rescue of sacred terms, Christian Unity to wit, from confusion with distinctive terms, such as Church Unity and the Reunion of Christendom. They are not one and the same thing. Since this criticism was written we note that already prominent Christian leaders, outside those responsible for the Report, are drawing attention to its impossible concessions and a fear lest Christianity in its New Testament setting should become cramped into Churchianity.

H. M. G.

Notes.

This issue of Evangelical Christendom has been delayed a few days in consequence of the General Secretary's absence in Czecho-Slovakia. In the next issue Mr. Gooch hopes to include an account of his visit, with some particulars of the unique opportunities presented for evangelical work in this new Republic of Central Europe. The appeal of the Evangelical Churches of Czecho-Slovakia for the aid of Evangelical Churches and Christians of Western Europe is immediate and urgent. Over two millions of Czech people have left the Roman Catholic Church in search of true religion, and the movement shows no sign of abating. If not responded to and helped the latter state of these, and many others wistfully seeking Evangelical Truth, at present dissatisfied with Romanism but not converts to Christ, may be worse than the first.

The Deputations to Italy and Sweden.—On another page we print specially written accounts of these two important deputation visits, and we hope in the next issue to include a short article by Sir Andrew Wingate, K.C.I.E., entitled "Evangelical Progress in Italy." Sir Andrew was a member of the deputation from the World's Evangelical Alliance which recently visited Italy.

Our 76th Anniversary.—May 30th was a glorious summer day, a day on which the sun shone brightly, and the attendances at the Central Hall, Westminster, especially in the evening, were more than up to expectation. In the evening the Hall was crowded, and somehow there is extra enthusiasm in a crowded meeting. Both meetings were greatly helped also by the brief preliminary organ recitals contributed by Mr. Alfred Harris, Organist of All Souls' Church, Langham Place, W., organist also at the Queen's Hall throughout the meetings arranged by the Alliance during the period of the War. We also heard many appreciations of the rendering of sacred hymns by Mr. Jacques Hopkins—what power there is in a fine voice, particularly when it is consecrated to the service of Christ? The Alliance is privileged to number among its Vice Presidents a Cabinet Minister, the Rt. Hon. Sir Arthur Griffith-Boscawen, P.C., M.P., who presided at the afternoon meeting, making sympathetic reference to the work of the Alliance in an address which will be found in full on another page. We print the addresses given by the Chairman and Speakers at both meetings, and direct attention to them that the enthusiasm they invoked on May 30th may find an echo in remote parts in which they will be read by the widely scattered readers of Evangelical Christendom. Sir Arthur Griffith-Boscawen having to leave the afternoon meeting before it concluded to attend to his duties in the House of Commons, his place was taken by our Hon. Treasurer, Mr. R. C. Hart-Dyke. The brief résumé of the Annual Report presented by the General Secretary evidenced great extension of Alliance interests and work. It concluded with a reference to an eloquent plea constituting a call to all to do their utmost to strengthen the hands of the Council in the responsibilities of enlargement and opportunity. The Annual Report will be included in full in the next issue, which should be posted in the early days of August.

The evening meeting was mainly devoted to the subject of Personal Evangelism, being held on the eve of the Whitsuntide "Week of Witness" arranged by the Alliance. It was a great privilege to have as one of the speakers Rev. Samuel Chadwick, the President of the National Council of the Evangelical Free Churches. Mr. Chadwick travelled specially from Sheffield for the occasion and brought a message full of power, interspersed with a vein of humour which made it the more memorable. He was followed by the Rev. A. Douglas Brown, who spoke of the conditions of Revival, and made it clear that it must begin at the House of God. In all respects our 76th Anniversary was indicative of life, love and power. We cannot be too thankful for these results.

Message from Christians in Germany.—In a recent issue we mentioned that the Council had forwarded through the recognised Branches of the Alliance in Germany a message to Evangelical Christians in Germany expressing their hope of renewed co-operation in the things which are spiritual and accompany salvation. They have now received from Herr E. Grobe, the new President of the German Branches, a reply which says:—"The hearty brotherly tone of your communication gave me a special joy, and awakened a clear echo. I thank you for the hearty greetings and the out-reached hand, which I gladly clasp. Your message to the German Evangelical Christians in the numerous branches of our Alliance I have sent on and will publish it in the 'Alliance Messenger.' The Alliance idea extends in a very satisfactory way in Germany, and has led to the formation of numerous branches which it will be my effort continually to bring into closer relations in view of the words of Ephesians 4, 3—6 and 15—16. May the children of God in all lands also forget the things that are behind, and be built anew to the spiritual house, to the praise and honour of our glorious Lord and Saviour. I greet you in the name of the Christians of the Evangelical Alliance in Germany."

Appeal from the Evangelical Churches of Asia Minor.—At the recent Paris Conference a decision was taken to hand back certain parts of Asia Minor to the rule of the Turk. Our readers will sympathise with the consternation and alarm with which this news reached the Evangelical Christians in Asia Minor. They despatched the following telegram to London addressed to the Council of the World's Evangelical Alliance:

"With deepest grief and consternation we heard the Paris Conference decisions. After terrible persecution for many long years, after bitter experience of tragic sufferings, why must once liberated populations return under unspeakable yoke and to certain massacre or deportation? Life, honour and property again on the brink. Everybody is in bitterness. May those who thus condemned us never come under a like condemnation to understand its awful meaning. We beseech your Council to strongly protest to proper quarters against this injustice. Let Ministers speak and pray for us. Xenophon Moschou, Pastor of Smyrna Greek Evangelical Congregation."

Immediately after receipt of this telegram communication was opened with the Prime Minister, then at Genoa, the British Foreign Office, and with members of Parliament interested in the sufferings from Turkish misrule of the Armenian populations of the Near East. The matter is still receiving attention, and everything possible is being done to secure protection for the liberties and lives of the Christian populations in Asia Minor. We are informed that numerous special provisions for this purpose have been embodied in the terms of the settlement recently proposed to the Turks and Greeks by the three foreign ministers who met in Paris. Having communicated the action taken by the Council to the sender of the telegram quoted, Rev. Xenophon Moschou, he has replied "We are all deeply thankful for the kind action you have taken in reference to the petition addressed by our telegram. Your kind answer by wire and by letter has been received and gave us much comfort. May the Lord bless all your efforts in this direction. People in Europe have not the slightest idea what Turkish rule has been all along for five long centuries, and more especially since the Armenian massacres, and the great anti-Greek persecution that began in the Spring of 1914 and has continued since."

Armenia.—The matter referred to in the preceding paragraph throws into relief the whole subject of Armenia, which also has the interest and attention of the World's Evangelical Alliance. Our readers know the plight in which the numerous Armenian populations, many of whom are refugees without the bare necessaries of life, find themselves, and generous help is forthcoming through the Friends of Armenia and other organisations and funds expressly ministering to Armenian relief. We concur in the view that it is time these poor people were enabled to return to their own territory, which should be made a safe dwelling-place for them without delay, as provided by the Treaty of Sèvres. Relief Funds, after all, are only temporary measures. If a safe country is provided for Armenia they will congregate there from all the danger zones, and from abroad. At present there is no spot in Europe or Asia where they are safe. The Turkish Armenian provinces have been theirs from time immemorial and the land is sacred to them, having been soaked again and again with the blood of their ancestors who were cruelly massacred by the Turks. A letter on this subject from Miss E. J. Robinson, Hon. Secretary of the Armenian Red Cross and Refugee Fund, states, "We are convinced that it is useless to talk of a 'home' for Armenians on Turkish soil. The soil must be their own. Knowing the people of the East as I do I have no hesitation in saying that there will be no peace in the East, or indeed anywhere, unless justice is done to Armenia. Armenia has done the finest missionary work ever done in the world. By far the best object lesson for missions to the heathen would be to protect and do justice to the Armenians. Their present plight is a disgrace to the Christian powers, and a scandal to civilisation."

The Council have received and replied to a joint appeal on this subject addressed to them from the recent all-Scandinavia Conference of the Evangelical Alliance held in Stockholm. This communication was signed also by delegates attending the Conference from Germany.

Persecution of Russian Christians.—Our readers will recall the great Queen's Hall united meeting convened by the Alliance on the subject of Bolshevism in Russia. The anti-christian aspects of Bolshevism were confirmed by a series of limelight pictures from photographs depicting the horrors through which the Christians of Russia have had to pass, and the persecution still continues. Recently the Soviet Government decided to confiscate all gold or silver plate and jewellery in the hands of the Russian Church authorities (they have already confiscated their lands) and the disapproval of this scheme of wholesale robbery by the Archbishop Tikhon led to his arrest and to his subsequent condemnation to a long term of imprisonment. The matter has received the attention of leaders of the Christian Churches of Great Britain, a jointly signed telegram being addressed to Moscow protesting against the attack on the Russian Church in the person of its Patriarch Tikhon. An abusive reply was received to this communication, which also contained dishonest denials (the communication has been published in full in the Press of this country). A further communication has now been sent requesting that a small body of representatives of the British Churches may be permitted to go to Russia to examine the situation on the spot, but it is unlikely this request will be granted. The World's Evangelical

Alliance has added its protest to others, and we remind our readers that the present is a time for special prayer for all Christians in Russia, that in their inaccessibility to the practical aid which fellow-Christians of other countries desire to extend to them they may be courageous, strengthened by a special sense of the nearness of Christ Himself, and patient in the knowledge that wide-spread sympathy and practical effort are being exerted on their behalf. Surely we are in a time when the souls of the martyrs under the altar, who were slain for the Word of God and for the testimony which they held, cry out, "How long, O Lord, holy and true, dost Thou not avenge our blood on them that dwell on the earth?" The history of Russia since 1914 is intimately associated with the prophecies of the Bible and they may be contemplated in the light of the days and doings of Antichrist.

Sunday Games.—The correspondence which is raging, we might almost say, in the columns of the *Daily Telegraph* indicates the great concerted attempt which is being made to secularise the Lord's Day. Of course, the arguments used are capable of reasoned reply, even on secular grounds, while from the religious standpoint they are clearly answered by Our Lord's own words and example. To read that a Dean of an important Cathedral City has approved the devoting of Sunday afternoons to the playing of cricket by the Choir boys is evidence of the prevailing apostasy in various forms which characterises some ecclesiastical minds to-day. To all right-minded Christians the duty and privilege of example remains, but no opportunity of protest should be lost by those in local centres where the subject of Sunday Games with official sanction is under review. We need hardly assure our readers that this important matter is receiving constant attention by the World's Evangelical Alliance.

Encouraging News from Malta.—We have excellent reports from the Alliance agents in Malta. A new stock of Gospels is called for and we have recently despatched two thousand copies. Will our friends everywhere please continue to remember this important work in prayer?

Letter from Mr. Adam Podin.—We have also received most encouraging news from Mr. Adam Podin in Esthonia. He writes on June 20th :—

June 20th, 1922.

"I have just returned from a very blessed journey. We had our annual Conference and with eight we had Gospel meetings. The Lord was present and we closed our Conference not only in peace and unity, but besides this we had the joy to see souls saved. You will be glad to hear that the revival continues in our land, both in the churches and even in the prisons, and had its beginning during the Week of Prayer. In my church and all the 80 delegates that were Colonel together testified the same. It was a wonderful picture when we listened to those simple men who had gone from place to place laughing at difficulties, pressing forward to reach the souls that had been kept in darkness by prevailing spiritual deadness. Praise God! all our brethren are believers in the Bible. The white word of God were their guide and text-book, their comfort and spiritual food; no wonder that this year many, very many souls have been brought into the Kingdom of God.

"Last week was a Conference of the Lutheran Pastors in Dorpat which ended in strife and division. The New Theology had been practised for years in our land—now at this Conference it came to a head. Some half of the Lutheran Pastors declared to be materialists—Christ is not the Son of God, no resurrection, etc. Some of them still believed the old Theology. They made resolution to put the New Theologians out of the pulpits, but they were so few that one does not know who will be stronger. At the same time a cry comes from every place, 'come over and help us.' The Lord did wonders two days ago. A peasant offered his room for me and my wife to rest for the night. The parents both were believers. On Sunday night as I was leading the gospel meeting the Holy Spirit of God came to help us. Such fear came over the meeting and again such clear realisation of eternal things that many souls hurried to the front kneeling and crying for help. Among these anxious souls were three strong young men and a girl, all four the children of our host. The meeting went on till to go in the night.

"I wrote to you about the revival in the prisons. We are living in a wonderful time, so let us use all opportunities. I don't know whether I told you we have now full religious freedom—no more police restrictions, etc. When you read these lines I will be on a long journey visiting the darkest places and prisons. Only the greatest difficulty is I have no New Testaments and a Bible is too expensive to give away in the prison. I have found and bought some Gospels, this has helped me a bit. After my return I will send you a longer letter. I printed the programme of the Week of Witness and circulated 1,800 copies and they were carefully distributed all over our land."

A MESSAGE OF APPRECIATION

from the President of the Wesleyan Methodist Conference :—

"I have the greatest admiration for the work the World's Evangelical Alliance is doing. May the blessing of God ever rest upon you and the Society you represent."—J. ALFRED SHARP.

that you will want to keep on witnessing all the fifty-one weeks of the year that follow. You will have an absolutely new outlook; you will say, "This is my business," and you will begin to bear your testimony as never before for Jesus Christ.

I would like to say this—I know you won't say it—there is an objection to the particular week similar to that which obtains to the Week of Prayer, and that is, that it comes at a holiday time, when people are apt to be thinking of other matters. But that of itself is a tribute to the Alliance, because we seek to avoid interference with other Church arrangements, and we chose of deliberate purpose this very week. But difficulties are food to brave men. If the love of Christ is in your heart, the very fact of it being holiday time will perhaps give the opportunity that you would not get at other times of bearing your witness for your Lord and Master. That is an opportunity we have to keep vital and clear, the true Gospel of Jesus Christ. You must have learned, I think, from experience that the best way to learn a thing is to begin to teach it, the best way to remember a thing is to tell it to somebody else. I can remember anything that I want to remember; I do not care what it is, and the rule is, if you want to remember a thing go and tell it to two or three other people. I have my little grandson at home. We give him a big word, and he says, "I cannot say that!" "What cannot you say?" "I cannot say so-and-so!" and he names the word. You go and tell somebody else about your faith and love and your firm grip of it. That is no easy thing to do. There is the tendency to hide our light under a bushel, as our first chairman said. A Scotchman said, "If the light is good it will burn the bushel." I hope some of you will get your bushel burnt this week. It was a great testimony that Sir Arthur told us about his own personal faith. He started the Week of Witness. We must not be ashamed to live a life of loyalty to that faith that has wrought such wonders in the world. If you look through the New Testament you will find that when we are urged to be witnesses there is always special power promised to us. "Ye are witnesses of these things"; "Ye shall receive power and ye shall be witnesses unto Me." It is when we get the power that we give the witness. "Him hath God exalted to be a Prince and a Saviour. And we are His witnesses of these things; and so is also the Holy Ghost." You need the Holy Ghost. It is not an accident that it is in Whit Week that you are called to bear witness, and when you open your lips to speak for Christ there is Another who is bearing witness and giving emphasis to your word. The apostle Paul said at the close of his life, "Having obtained help of God I continue unto this day, witnessing both to small and great." "Having obtained help." You won't be able to do it unless you obtain help. There is nothing worse that I know than a stale testimony, a witness to something that happened years ago. The one and only witness that is going to be any good next week is the grace that you experience next week, the living power of the living Christ in your own life. You witness then. A witness is not wanted to philosophise, but only to tell what he knows. You have not to theologise, but to say just what you know. Do not go beyond your own experience. There are good witnesses and bad. The steward must be faithful; the witness must be truthful. Tell all you know to be true. There are bad witnesses. The bad witness in a court of law is the man who wants to say too much. You insist upon all the little details, and you get wrong in some of them because you cannot remember them all.

Just as illustration of that. Philip was a good man, one of Our Lord's disciples, but he had a slow lumbering mind. You remember Our Lord rallied him once. Some people say that Our Lord had no sense of humour. But when He was going to feed the five thousand He said to Philip, "Whence shall we buy bread, that these may eat?" He wanted to see what Philip would say. Philip answered him, "Two hundred pennyworth of bread is not sufficient for them." Cannot you picture the man? When Philip found Jesus he wanted to get somebody else, and he went and said, "We have found Him of whom Moses and the law and the prophets did write, Jesus of Nazareth the son of Joseph." Jesus was not of Nazareth; He was of Bethlehem; and Jesus was not the son of Joseph. Philip wanted to make it quite clear to the other man, but he only made difficulty. The simpler your message is the better. "Here is a certainty: Jesus is my Saviour, and I know His power day by day, and His love is in my heart—it is a burning fire and I cannot resist it. I would like my Saviour to be your Saviour too."

(4) Dr. JOHN DOUGLAS ADAM

(PRESIDING AT EVENING MEETING):

For seventy-six years the World's Evangelical Alliance has sought to foster Evangelical fellowship. If this witness had not been eminently successful the Society could not have continued, for it is an entirely voluntary organisation, as you know. Time has a way of burying voluntary organisations that do not function their reality. If the Alliance had a mission in the past, which it has successfully fulfilled, it has a still greater work before it in the present and in the future; because the need of such a witness becomes more and more evident every day. It is the profound conviction of large numbers of serious and influential and thoughtful people that Evangelical Christianity is the fundamental need of this world. It was that which re-awakened

Europe at the time of the Reformation. In the eighteenth century it was that which quickened England; for John Wesley did more than any other group of great men in that century, not only for the spiritual, but for the moral and intellectual life of the country. Surely the time has come when such a quickening is again absolutely necessary, if the best in the past is to be preserved, and if the hopes of a nation are to be fulfilled. Men are rightly concerned to have a just and Christian social order. I am in perfect sympathy with them personally, and I am sure many of you are. Men realise that our modern world has not only a national outlook, but a universal outlook, that the world is a unity, that it is no longer an aggregation of nations. It is a living interpenetrating organism, and it is because we have these vast modern problems that we must have an addition of spiritual power to carry them on.

One wishes that more and more of our public men who have been cultured in Evangelical religion would outspokenly witness to the fact that the quickening of the spiritual life is the fundamental need of England. I wish these men who know it, and I believe know it experimentally, would stand definitely upon the side of that religion and that phase of religion which has made them the men they are, and witness for it at this time of crisis. Those men know perfectly well that politics and sociology and economics, important as these things are, are not the only fundamental need of our time. We know that no social problems can remain solved unless they have a definitely spiritual foundation in the renewed hearts of men. Our supreme need at this hour is not more cleverness, but more character. Confidence is the bond that binds men, and it is only character which can inspire confidence; and the supreme lack of our time is confidence. We want more confidence in men, and we can only get more confidence by more character, and we get more character by an awakening of spiritual religion. That fellowship in the things of Christ which this organisation seeks to inspire is the basis for the quickening of spiritual life. These convictions are behind the activities of the Evangelical Alliance as I understand it; and the Alliance is strategical in the position of being able to give effect to these convictions if it is heartened by your support.

As the name indicates, the World's Evangelical Alliance seeks to focus the Evangelical consciousness which is in the Churches of Christ, in thought, feeling, and action. The purpose of this Alliance is to unite Christian people around the living presence of the Lord Jesus Christ. As I understand it, it does not seek to put stress on theological irrelevances, or secondary truth, or legitimate differences in Christian conviction; but seeks to affirm the Deity and power and presence of Jesus Christ as Lord. The battle-ground, if there is to be a battle, is there and nowhere else, that Christ is the source of the spiritual renewal of the individual and of the corporate realisation of the kingdom of God on earth, and that every seeking soul has a right of direct appeal to the Redeeming Presence. The purpose of the Alliance is to help unite Christian people in fellowship. And there is a great work to be done in this direction for which Christian hearts are longing. The Alliance is seeking to arrange gatherings of Christians throughout the country, gatherings around the great fundamental creative facts of testimony, of witness-bearing, of soul-winning, of intercession; gatherings of people together so that the attrition of the fellowship around these Christians shall by God's grace awaken a new spirit in the Church.

Then there is the work which the Alliance has sought to do in the direction of corporate Church unity. And there is much that it can still do—as it has tried in the past to do much in this direction—so far as it is consistent with the preservation of the simplicity of the Evangelical Faith. I must say quite frankly, and I speak for myself alone, I do not see—and I trust I speak charitably—I do not see how Evangelical Christianity can possibly seek corporate fellowship with the Church of Rome. Why? Do I speak arbitrarily? No. Why? Because the Roman Church with great clearness and with great consistency, has declared that she can have no corporate fellowship with any Churches who do not accept her position as she determines it. But then, on our part, those terms are absolutely contrary to our convictions concerning the way that the grace of God in Christ is manifested to the human soul, contrary to our reading of the New Testament, contrary to our reading and interpretation of the origin of the Church and to the great affirmations of the Protestant Reformation—if I dare mention the words Protestant Reformation. There is an ominous silence abroad. I do not mean in this room. We cannot throw over the historical, sacrificial witness of our fathers to the simplicity of our faith. I say, there is an ominous Evangelical silence. What is it? Has Evangelical Christianity lost its historical sense, has it lost its mental virility? Are we parting with our magnificent traditions in moral courage? What is it? I admire the courage of the Roman Catholic Church from her point of view. Would God we had some of it. I am not here to abuse that great historic Church. From the point of view of a Catholic it is entitled to all the courage and missionary spirit which it can develop.

But the question is about ourselves. Let us have corporate unity of the Churches by all means, where there is no surrender of the essence of the Gospel of the grace of God. But we dare not surrender Apostolic truth even for the sake of unity. There is something greater even than unity, and that is, more abundant spiritual life. I love unity, I have struggled in my feeble way

for it for years. But we can buy it too dearly. That abundant life, and more abundant life, that is the supreme need of the Church.

My friends, we must have something to unite, and our primary concern is that we shall have that profound spiritual experience in the Church, born of the Divine Spirit, which shall unite in the Spirit's way. In the meantime, this Alliance seeks to bring about that spirit of unity and fellowship and service at the feet of Christ, in that Presence, as Browning put it,

"That, one feels, far from thinning, rather grows,
Or decomposes but to re-compose,
Become my universe that feels and knows."

(3) Rev. SAMUEL CHADWICK (President, National Council Evangelical Free Churches):

The mention of the fact that I have come from the Midlands reminds me of an incident that took place in a neighbourhood where I was brought up when quite a little boy. In the same row of houses there was a widow woman and a widower, and one lived at the end house, and the other lived in the middle of the row. It turned out that the widower went to a neighbouring town to get married to a second wife, and when he brought his wife home the widow had a look at the second wife of the widower, and she turned to her neighbour and said, "Well, he might have stopped a good deal nearer home and done quite as well!" I am quite sure you might have stopped a good deal nearer home and done a good deal better.

But I have known about the Evangelical Alliance for so long that every year, at any rate, I have taken part in its Week of Prayer in my own district, and wherever I have been at the opening of the New Year. And when I got a chance to have a look at you, and really come to know what Evangelical Alliance means, I could not resist the temptation of accepting the invitation. I have a very great appreciation of the witness that this Alliance has borne throughout these seventy-six years. I do not think it is possible to estimate the value of the consistent testimony that it has borne to the catholicity of the Christian religion and the Evangelical quality of the Christian faith. I am always profoundly thankful for a steady testimony through many years of testing and trial and difficulty, through many new theologies and much criticism of various grades and sorts and stages, and that this Alliance, at any rate, has stood fast in the faith. When other people had controversies about incidental and minor things, and even about the main things, it has been content to abstain from controversy and to maintain its witness, and the value of its witness to Christianity along that line probably nobody can estimate. I am very thankful that after all these years you are not only alive, but you are, I am beginning to think, feeling about us that it was into such a time as this that we were born. One of my tutors in college told me, when I was coming to this meeting, a story, and I do not know whether it is tradition or fact. He told me his grandmother told him that his grandfather was at the first meeting of this Evangelical Alliance in the 'forties, and she told her grandson that during the meetings a dove came into the room through the window and for several minutes sat on the back of the chair of the chairman. I do not know whether that is history, I do not know whether it is tradition. All I know is that if it is not true it ought to be, and if it is not a historical fact there will be no harm in cherishing it, at any rate, as a symbol of peace, and as something which occurred to somebody's mind as an indication of the kind of ministry and witness that this Alliance was to bear. There has been a good deal of talk as to whether there were angels at Mons. If there were not any, you have got to invent some. That is about all that happened, because things happened that could not be accounted for on any military basis, and whenever anything like that comes along there is no reason why there should not be some Divine sign given, and, if there is not, the mind incidentally creates a sign of its own in order to express its deepest sentiment as to the explanation of that which is otherwise inexplicable.

This Alliance suits me altogether. The words that it uses in its definition of its character and mission—everyone of them just finds an echo in my heart right away. I like the world-consciousness of it. We have come into a new world-consciousness in regard to international relationships. But the religion of the Lord Jesus Christ always had a world-consciousness, and the Evangelical faith could not be anything else but a world-religion, and its catholicity and its comprehensiveness and disregard of denominational distinctions, and its over-riding of all kinds of sectarian barriers, suits my spacious catholic spirit down to its very roots. As it happened, I was sitting in my study this morning probably a long time before many of you were up: for I live in the country, and we get up soon. Well, I got to that portion of the Epistle to the Ephesians, in my morning reading and study, which seemed to me to lie at the very foundation of this Evangelical Alliance consciousness, where we are exhorted to "maintain the unity of the Spirit in the bond of peace." That unity is set forth in a seven-fold form, where you are told "There is one body, and one Spirit, and one vocation, one Lord, one faith, one baptism, one God and Father of us all, Who is over all, and through all and in you all." That seems to me

to be the very essence of the Evangelical consciousness of catholicity. Wherever you find the Christian religion you find those first three things essential to its character. The Christian life gathered into fellowship is the body of Christ—the final word in the New Testament about the Church of the Lord Jesus Christ, the body of Christ, one body. All kinds of names we have got. I am a Methodist, you may be a Baptist, somebody else a Presbyterian, or something else. But if you are a Christian you are part of the mystical body of the Lord Jesus Christ. And there is one body, and the Church is the comprehension of all the devout and believing souls gathered in all Churches, and outside of them. Singularly enough, the singular is plural, and more than plural; the Church is more than the Churches—one body.

I sat down and said, "What does it mean that the Church is the body of Jesus Christ?" I began to think, What does my body mean to me? I have had it a long time now. I suppose I will be getting rid of it soon. It has given me a lot of trouble, and pleasure, and done me a lot of service. It is not wearing so badly, considering that it was never much to start with. What does my body do for me? What does your body do for you? When you have answered that question you have answered what is the relationship between Jesus Christ and His Church. I take it, the first thing my body does for me is to find me a home. I live in my body. Whether you live in London or in some other place, you live in your body. Of course, there are all kinds of new speculations as to how you can manage to live out of your body, and we are being told that you can see things without your eyes, and you can hear things without your ears, and you can think without your brains—what a comfort that is for a lot of us that have not got very many?—and there is a wonderful way of detaching the spiritual personality from the limitations of the body. And you are being told that you can get sovereignty of mind over body. Of course you can. That is what the New Testament says, and the last of the people who have come to tell us that is Dr. Coué. He has told you that day by day in every way you have got to say it, and it will come to pass, and you will get better and better. If you want to be intelligent and clever, you have got to say day by day, and in every way, "I'm getting cleverer and cleverer." If you are not very good-looking, all you have got to say every morning, day by day, and in every way, is "I'm getting bonnier and bonnier." You keep on saying it till you believe it, even if nobody else can see it. But when you have got all this modern speculation you come back to the simple and fundamental fact that, after all, you live in your body. And that is the healthiest place to live in.

What else does it do? My body is the medium of manifestation. I live in my body, and have no other means of getting into communication outside myself, except through my body, and that body—those clever people call it a transparent vestment, something that you can see through, something that covers you but does not quite hide, and all that sort of thing—that body is the medium through which that which is within is made manifest, and every part of your body is telling something about you all the time—the shape of your head, the colour of your eyes, the size of your nose, the form of your chin, the style of your hands, and, perhaps even more remarkable still, the character of your feet. There is a wonderful passage in the Book of Proverbs, which gives a remarkable description of a man that is no good, a worthless man, a man of iniquity. It says of him he is a man with fumbling fingers and shuffling feet—he never stands on both feet at once—and shifty eyes, and he has got a froward mouth. That word "froward" is always a nuisance to me. It is not quite English. Exactly, or as near as I can tell, it is a mouth without a chin. He never says anything. You look at him, you watch his feet and fingers and chin, and you say "That man is no good." It is all revealed through the man's body.

Then you *function* through the body. That is a good American word. Everything you want to do has got to be done through your body. If you want to go anywhere your body must take you, or to say anything your voice must speak it, or to do anything you have got to command your body to do it. What my body is to me the Church is to Jesus, "a habitation of God through His Spirit." And Jesus Christ finds His home in the Church, and it is the only home He has got in this world; and the pathetic thing is that the New Testament did not close before it was discovered that it was possible for the Church to name the Name of Christ and have no room for Him, and the door was shut and He stood outside. It was outside the Church that Jesus stood. The Church had lost its Christ. Jesus Christ depends upon His Church for the manifestation of Himself to the world, and He has no way of making Himself known to the world except through His people. When you look at Jesus you say that if Jesus is like God, and God is like Jesus, it means that you have to pass it on; and the testimony is this: If you are a Christian the world has a right to expect that you are like Jesus, and Jesus is something like you. He is dependent upon you for the functioning of His Will. One of the words that struck me this morning, as I turned over the pages of my Bible, was that not only does it say that the members of the body are dependent on one another, or that all the members have their resources in the Head that is Christ, but that also the head cannot say to the foot "I have no need of you." He depends upon you, and He has called us into this glorious fellowship, and made us fellow-workers together with Himself by the Spirit in the great work of evangelising the world.

The way in which this work is to be done is through *witnessing*. That is the only way He

appointed. He told us that the Spirit should come, and we should receive power and be witnesses. In the Christian life and the Christian Church and the Christian kingdom, propagation is by testimony, and the Lord has linked these two things together, and you cannot separate them. The Spirit is given for testimony, and salvation is for those that make confession. "With the heart man believeth unto righteousness," and with the faith of the heart man may come into possession of grace that may make him a righteous and loyal and believing man. But no man gets joy and assurance until he makes confession of his Lord, and this it is that brings salvation. God has joined together the power and the witnessing. The gift of Pentecost is for witnessing, and if you are not willing to witness you cannot have the Pentecost, and if you are not loyal and faithful to witnessing you cannot get the power. That is why so many people's religion is lived at such a miserably low level and is so ineffective both for personal life and service. *It is because they do not witness.* You cannot have the overflowing and unspeakable joy if you are ashamed of your Lord. What would you think of your wife if she was ashamed to call you her husband? What would you think of a man who had a sweetheart and was ashamed to introduce her to his friends? What would happen? Love has no use for people that despise it. Jesus Christ is yearning for fellowship, and the Spirit of Christ lusts for our love, and you must not be ashamed to own your Lord. The Spirit of God is given you for witness.

What is witness? I have not been much in the Law Courts, but I went once and was to give evidence. There was another person who had to give evidence, and I was thankful they called on him first, because I had a chance to see how the thing was done. This person was really a parson, he preached everywhere and preached all the time; he preached in the pulpit and as much out of it as in it. He was a preaching parson. When he got into the witness-box he not only told what he had seen and heard, but began to tell what he thought he had, and to enlarge upon it, and if the judge had but let him alone this witness would have announced and dwelt at length on his firstly, secondly and thirdly. But the judge said "Excuse me, sir, you are not in the pulpit; you are in the witness-box. We don't want you to tell us what you think, but what you *know*. Will you, please, stick to what you know? We will do the thinking when you have told us all the facts with which you are acquainted." I was so glad. I learned my lesson. The witness is there just to tell what he knows, not to argue about it, not to speculate about it, not to invent things about it. He is a witness. The first qualification of a witness is first-hand knowledge, and it must be knowledge that does not pivot upon a "perhaps," and does not rest upon probabilities. The first quality of witness is *certainty*. It does not matter whether you are young or old, rich or poor, it does not matter what sort of an education you have had; your testimony, if you tell what you are sure you know, will go a long way further than all the speculation, and the special pleading and advocating and all the rest of it. The man in the witness-box is the man that knows, that has first-hand knowledge. It is the witness that does it. Your testimony is more than eloquent preaching. But it must be witnessing, and Jesus Christ depends upon your testimony, and it must be first-hand knowledge.

The next thing necessary in a witness is *integrity*. I remember a mission held up in Scotland. We went out into the open-air, and there was a woman there. How she sang, not only with her voice, but her shoulders and her hips and her arms sang; from her head down to her feet she was a rare open-air leader. A doctor came to me during the week, and said, "I see Mrs. So-and-so is regularly at your open-air services?" "Yes, she is." "You don't know her, do you?" "No, she's quite a stranger to me." "If you get a chance before the week is out, I wish you would put in a word for the doctor, and say he would like to see her paying her bill!" It is no use singing, it is no use sighing, if your character won't stand the test. We want integrity.

You want explicitness, and adeptability, and courage. And, above all, you want humility. It is no easy work bearing personal witness. It is so easy to get on the wrong tack. So many Christian people mistake advocacy and pleading and sometimes bawling for witnessing. A witness tells you what he knows. When I was a young Christian I tried everything to try and witness as a Christian. I was really in earnest about it, I wanted to do it, but had not quite got the way of it. I made a resolution that I would speak to somebody every day about his soul, never to let a day pass without speaking to somebody about his soul. It landed me in some queer positions. But I stuck to it, until I came across a man that never met me but he asked me about my soul. I did not like it, and I would go down two side streets and three back streets rather than meet him and be asked, "Does your soul prosper?" I really felt, "What business is it of yours, what do you want to poke your nose into the affairs of my soul for?" I came to the conclusion that if I did not like it other people would not like it, and so I gave it up.

When I gave it up I found out something else. God took away the first that He might give me the second. For while I found that people did not like to be talked to about their souls, they did like to hear you talk about yours, if you had got anything to say, and never so much as in these days when the interest is so tremendous in Psychic consciousness and other things. Any man who has got anything to say about soul consciousness and spiritual experience, let him start anywhere, in any grade of society, and he will find a ready welcome in hearing. People are

more interested in the consciousness and experience of the soul than in anything else in the world. If you have got anything to say, if you have got an experience, if you know Jesus Christ and if in the railway train or anywhere you begin to speak things you know about—grace and salvation and prayer and fellowship—you will find that people will listen; for there is a spirit of interest and inquiry about these things as there has not been for many a long decade. God wants witnesses. God needs witnesses. The world is needing witnesses, and the great joy that we have is that there is a second Witness, there is a corroborative Witness. "He shall bear witness of Me." "We are witnesses," says God's apostle, "and so is the Holy Ghost to these things." *Double* witness. When you witness, so does the Holy Ghost. When you go and witness under the direction of the Spirit, you will find that the Holy Ghost has been there before you, that He has prepared the way for you.

All my life I have been after big sinners. I want to capture big sinners. Let anybody else bother about those "sprats and minnows." I have always wanted to be out for big sinners. I find them in the Gospel. When Lazarus was raised from the dead, the people came not to see Jesus, but Lazarus. I am going for a Lazarus if God will give him to me. Who is the worst man in this place? That is the first man I am going for. A man was telling me he had been reading some account of Lazarus to talk to his people. They were in a particular neighbourhood of Lancashire. He said to them, "Shall we all next week go to the first man or woman that we can find and tell them about Jesus? Half a dozen of them agreed, and the others had not pluck enough. When the parson got home he said, "I'll have to take this thing up myself. I don't know the bad people." He did not know them. A funny thing that the bad people did not know him! They generally knew me. For twenty-five years they did not call me anything but the little Methodist devil. I knew where they were. He said, "I'll have to go down and enquire." He saw a man at a street corner and said to him, "Are you the worst man in this district?" "No, I'm not!" "Would you mind telling me who is?" "I don't mind. You'll find him at No. 7 down in that street." He went down to No. 7, and knocked at the door and went in, and said, "I'm looking for the worst man in my district. They tell me you're about the worst man." "Whoever told you that. Fetch him here and I'll show him who's the worst man!" "Then you do not think you are the worst man?" "No, there are lots worse than me." "Who is the worst man you know? I'm after the worst man, I've got something to tell him." "Everybody knows him; he is living in that court; he's the worst man." He knocked at the door, and a surly voice said, "Come in." They were busy finishing a meal. The wife cleared the things up. He said, "I hope you'll excuse me, but I'm minister of the chapel up there. I'm looking for the worst man in my parish because I've got something to tell him. I've got a message for the worst man if I can find him. Are you the worst man? If not I don't want you, but if so I've got something to say to you." The man turned to his wife and said, "Lass, tell him what I said only five minutes before he came in." "No, tell him yourself." "What were you saying?" "I've been drinking for twelve weeks, I've had the D.T.'s and have got rid of anything in my house worth parting with; and I said to my wife not five minutes before you came in, 'Lass, this d—— thing has got to stop, and if it doesn't I'll stop it myself; I'll go and drown myself!' I had not said that five minutes when you came in. I'm the very worst man. What have you got to say to me?" "I'm here to tell you that if you are the worst man Jesus Christ is the greatest Saviour, and He can make out of the worst man one of the best. That I know because He did it for me." "D'you think He can do it for me?" I'm sure He can," and it's a great thing to be sure—I've not the slightest hesitation about the possibility of the worst man outside hell being saved if he will come to Jesus. Jesus will save you. Now get down on your knees." They prayed and that man got gloriously saved, and he is shining radiantly and bringing other drunken people to the Lord Jesus Christ. That minister took up his cross, and found that the Holy Ghost had been ahead of him. You will always find that. "He shall bear witness of Me, and you also shall bear witness because you have been with Me." That is the way witness comes.

I want to say one word more. Witnessing works, witnessing is effective. I am in a position to know, perhaps, better than anybody in this place, unless it be the Secretary of this Alliance. I am in that position—I never sought it—and Roman Catholic newspapers for the last few weeks have been saying I am not fit for it, not fit to be President of the National Council of the Evangelical Free Churches. But I am there, and I am in touch every week with tens of thousands of people. I have seventy students training to be evangelists, and this year we have been on a campaign of evangelism. Our anniversary is always at Whitsuntide, and we have been looking over our year's work. We have tried evangelism of all sorts. In summer we sent out men, two and two, like the Master, on the basis of Matt. x. "No money, not a copper, no programme, excepting you are not to go where somebody else has already gone; take no out-of-door collection, ask nobody for a meal, go to nobody for a bed; as long as you find the work of God prospering where you are, stop there, and when the time comes for you to move, go on." They went, forty of them volunteered and went, two and two. They were out six weeks. They came back, they had never lacked a meal, they were never without a bed, they never begged a penny, and they did not run

into debt. One of them gave me a little account of how it was managed. They went to Barnsley, two of them, and preached to one thousand miners in the market-place, from half-past ten to twelve—two boys just come straight away from their training as local preachers, with their hearts aflame to get people converted. They went on till a quarter to twelve, and it was dinner-time, and they said they would be back in the afternoon. They wanted some dinner badly. They walked up the main street, and heard some singing. They said, "This is the circuit church; we will stay here." Then those two fellows went on the other side of the street, and sang a revival hymn. The people coming out of the chapel were bound to step out of sheer decency, and see what they were like. When they had finished the hymn, one of them got up on the barbstone, and said, "I think we had better tell you who we are. We are from Cliff College, and we are pilgrim evangelists, and Mr. Chadwick has sent us out. This is the first week for six weeks. We are not allowed to take any collections, we have not asked anybody for anything. But I think I would like you people to know that if none of you folks ask us to dinner we will have to go without. I'm not asking." They went on through their time. Every man came back having found souls. Wonderful things happened. Devils were cast out, souls were saved. They went round the coast in shoes and eighths. Finally, Chesterfield invited the whole College, sixty-odd of us, to go and take possession of Chesterfield, and have an evangelistic campaign. We went and stayed there, and carried on a ten-days' mission. We have the names and addresses of three thousand people who professed conversion in those ten days. And the way they brought people! A drunken man, saved on Saturday, would bring his mate on Monday, and he would bring another mate before the end of the week. Thousands of new converts took to witnessing, and brought their mates. I could keep you until to-morrow telling you of wonderful ways, unlikely ways, in which people were led to help other people to find Christ.

Brethren, if we do not get a revival there will be a revolution, if we do not get a spiritual revival there will be an end of our greatness. Nothing can save us but a great reinforcement of moral and spiritual power. The fields are white unto harvest. God has not given us great world-famed evangelists in this country; at any rate, not many of them. I believe He is calling not for men who can move in masses, but for individuals who will consecrate themselves unto Him, and wait for their Pentecost, and go out in His Name just to tell others what a wonderful Saviour they have found.

The Alliance Deputation to Italy

By Rev. R. C. Gillie, M.A., D.C.L.

THE impulse to resume and to extend international relations is evident in many departments of life to-day. Not to speak of the great gatherings with a political aim at Cannes, Washington and Genoa, the same tendency is revealed in the business world, and the Socialists have made repeated efforts to unite the rival "Internationals" into one which will really deserve the name. There would be something lacking in the Evangelical Churches of the world if they were indifferent to this strongly-felt need. The World's Evangelical Alliance has judged the situation rightly, and early in this year planned for deputations to go to Denmark, Sweden, Italy and Czecho-Slovakia to "keep our friendships in repair." The deputation to Italy, consisting of Sir Andrew Wingate, K.C.I.E., Mr. H. Martyn Gooch, M.B.E. (the General Secretary), and myself, has just returned. Gatherings of some importance were convened to meet us in Florence, Genoa, Rome and Naples. The primary intention was to meet the leaders and people of the Italian Churches, but several meetings for the English residents and visitors were also held. It was good to find that the ties between British and Italian Protestantism still remain strong. It is recognised that the Roman Church is by its nature an international institution, and that the Evangelical Churches of different lands, whose very existence is a protest against its errors, will be heavily handicapped unless they are able to achieve unity of purpose and outlook.

Italy is sharing in a marked degree in the unrest of the world. Three days after we left Naples there was a serious riot there between the Fascisti and the leaders of the Labour Unions. One of our trained companions was an Englishwoman who the day before had narrowly escaped a bullet wound in Ravenna in a sudden affray between the police and members of the same party, the Fascisti, who always represent an intolerant and perverted nationalism, though in different districts sometimes Papal and sometimes atheistic in their sympathies. Another fellow-traveller had had a similar experience in Trieste. These outbreaks are soon suppressed, and have not in any degree lessened the number of Easter tourists, but it can be well understood that they make the work of Protestant evangelism more difficult. At one of our meetings in the noble building of the Waldensian Church in the Piazza Cavour in Rome, two carabinieri, the gendarmes of Italy, were present during the opening address, and only left when it was evident that we were dealing with bigger and deeper things than present political disturbances.

We were warmly received by the representatives of the different Italian Evangelical Churches. It is sometimes forgotten how many there are. In addition to the wide-spread Waldensians, there are English and American Baptists, who are soon to unite their forces and administration, the Wesleyan Methodists, the Methodist Episcopalians and a considerable number of Plymouth

Brethren communities, especially in the North. One of the objects of our visit was to promote good feeling between these Churches. In Florence we met in a Methodist Episcopal church. The chairman was the gifted Professor Luzzi, and the interpreter a remarkable young Baptist minister, once a Franciscan monk, who translated with great flexibility and spirit. In Rome we met in a Waldensian church, and the chair was taken by Mr. Landells, whose work for the Baptists has been so continuous and enlightened, and M. Ferrari, a prominent Methodist Episcopalian, who had interpreted at another meeting, was with us.

The religious climate is very like the weather we experienced, which consisted of rain, thunder and lightning, with half-days of surprising sunshine. The snow of winter lay on the mountains close at hand, while the snow of the springtime blossom was heavy on the trees. Like conditions prevail in the work of evangelism. There have been bleak years, and at present the work is beset by difficulty because of something like a volte-face on the part of the Papacy in favour of the reading of the New Testament and the formation of the "Parti Populare," a political party in support of the Vatican, which has already reached surprising proportions. The initial enthusiasm of the first days of religious freedom has exhausted itself in the course of half a century. New springs of spiritual force have to be found. There is a craving for a spiritual awakening there as here. At the same time, there are sporadic signs of evangelical awakening of a quite surprising kind. In Subiaco, well known as the starting point of the Benedictine Order, one convert to the Waldensian Church was the means of gathering together seventy young men pledged to seek a clean life and the ways of salvation. Indeed, in all our Italian meetings the large proportion of young men was noteworthy. In a northern valley of Piedmont the efforts of the Baptists had been for so long sterile that the building they used was sold. Almost immediately a revival broke out, remarkable for its ardour and the wide area it covered, in which the converts have shown themselves full of apostolic zeal.

One magnificent challenge to the Vatican, though not of a distintly spiritual kind should be noted. The Methodist Episcopalian Church of America, through the initiative and vigour of the Rev. Dr. Tipple, their representative in Rome, has brought a large part of Monte Mario, which overlooks the Vatican gardens and the Papal residence, and is higher than St. Peter's. Here a great International Protestant College is being developed. The Alliance deputation had an opportunity of visiting the buildings and meeting members of the Staff—young Italians of remarkable promise, devoted to the needs of their country, and fully trained. Close by, on another slope, the American Baptists have purchased, rebuilt, and equipped a Protestant Orphanage, over which we were taken by Dr. Whittinghill and Mr. Landells. For beauty of situation, thoughtful and modern equipment, and largeness of outlook, this institution must remain a lasting testimony to the warmth of American and British Baptist interest in the evangelisation of Italy. It is also to be remarked that the number of priests who are studying the Bible for themselves, and who have apprehended a full and free Gospel, with its accompaniment of immediate forgiveness through an all-sufficient Saviour, is undoubtedly increasing, though the tendency at present is for them to remain in the Roman Church. This in the end may be all for the best. The Rev. T. Johnstone Irving, of the Presbyterian Church in Naples, gave us his considered opinion, after more than thirty years of work in Italy, that the country can be fully won for the purer faith in Jesus Christ only by an evangelical movement from within the Roman Church.

We were also well received by the British communities. In Naples we addressed an interesting gathering in the Anglican Church buildings, under the chairmanship of the Chaplain the Rev. Mr. Sharp, who is a descendant of Archbishop Sharp, of Covenanting days. In Florence I preached on behalf of the Alliance in the Presbyterian Church, which has been made a beautiful place and a centre of influence under the gifted ministry of the Rev. J. M. Blake. He has recently ascertained that Robert Browning and his wife were early members of that church, and is busy with a scheme for the purchase of the house in which they lived, famous through the "Casa Guidi Windows," with the purpose of making it a Mecca for Browning lovers. There was an excellent attendance, though the Saturday night had been disturbed by incessant thunder and rain. Some of the Anglican churches hold aloof from any association with the evangelical communities through their dread of appearing to antagonise the Church of Rome, and refuse to associate in the universal week of prayer, though their fellow-members and some bishops approve it and observe it gladly in not a few parts of the world. But there are signs of an increasing spirit of fellowship, in harmony with the movements towards unity in England at the present time.

The strongest impression left on our minds is the similarity of religious conditions in Italy and in England. There is the same need for greater unity among the Evangelical Churches, the same wistfulness for a wide-spread spiritual awakening, with, perhaps, fewer signs of springtime there than here. In one respect there is a difference. The recognition of the continued menace of the Roman Church to spiritual liberty and the pure Gospel is stronger among Italian Evangelical Christians than with us. One wonders whether they or we are right. The deputation of the World's Evangelical Alliance had no difficulty in making a decision.

spirit that distinguished their discussions was excellent. Even those Churches that are linked more loosely together were as whole-hearted in their yearning for closer co-operation, and the outward expression of their oneness in Christ, as the Churches that are traditionally more ecclesiastic in their organisation. A new spirit is at work. As long as men are at one on fundamental beliefs they can be trusted to co-operate, and on the great questions of the Bible, Nicene Creed and the Sacraments of the Gospel. The Committees on Faith and Order found themselves able to come to a concordat. The same experience was shared by the Lambeth brethren who consulted on the Lambeth Appeal. We are thankful that this is the case. We never doubted that this would result from a frank interchange of convictions, for the World's Evangelical Alliance exists to show the real essential unity of Christians in the Body of Christ. Fundamental Faith and belief in the duty of obeying Our Lord's commands concerning the Sacraments have never been the dividing line between different bodies of Evangelical Christians. With the acceptance by all of the essentials that make men members of Christ, and therefore of one another in Him, the greatest obstacle in the way of unity has been removed. But we cannot close our eyes to the great obstacle that remains. Organisation of a particular kind is held by a number of men to be as essential as unity in faith. There the parting of the ways is found, and we are convinced that in time a solution of the perplexities that inevitably arise will be discovered. We must have patience. Advance, far and away beyond the dreams of many, we may say of all but a small minority, has been made. A new temper—a more Christian approach—has been laid bare, and in the spirit of mutual love and full appreciation of a common Churchmanship, there is hope for the removal of the barriers of exclusiveness that have so long separated us from one another. Just as the Lambeth Bishops boldly stated their view of Church membership, so one day we believe that there will come a vision of the organisation of the Church of God, which will make plain what is now obscure to many, and will prepare the way for the realisation of the great fact that though the folds be many the flock is one under One Great Shepherd, who has providentially arranged for the feeding of His sheep by men commissioned by Him—not by any exclusively valid method, but by the call of His Spirit and the sanction of His Church.

Reunion with the East We must not take for granted that all Anglicans are at one in their views of what is necessary in the Church for its reflection of the mind of Christ. A statement has been issued, signed by prominent Clergy of the Church of England laying down the lines of an Entente Cordiale with the Eastern Church. We do not now discuss the doctrinal assertions on the Sacraments, but draw attention to the dogmatic statement on the Ministry. "We affirm the essential necessity of the Sacrament of Order, according to the institution of Christ, the practice of the Apostles, and the constant tradition of the Church. This is secured in the Churches of the Anglican Communion by the transmission of the several orders of the hierarchy by the imposition of the hands of the Bishops, to whom it has been transmitted in like manner by an uninterrupted succession from the days of the Apostles. We, the undersigned, therefore, hold that Our Lord, through the ministry of the successors of the Apostles, has conferred on us and all the members of the clergy of the Anglican Communion the Sacrament of Order, with the purpose that we, who are priests should (*a*) preach and teach the word of God; (*b*) should offer the unbloody sacrifice of the Eucharist for both the living and the departed; (*c*) sacramentally absolve sinners who repent and confess their sins; and (*d*) otherwise minister to the flock of Christ according to the ancient faith and practice of the Universal Church." We may say at once that this conception of the Ministry will never be accepted as that of the Church of Christ. It is well that all should know that this view is held and taught as essential by a section of the Anglican Church. We learn that more than four thousand of its Clergy has given adhesion to the Anglo-Catholic outlook, of which the signatories are leaders. The Secretary of the English Church Union, in an official letter, says the effect of the statement "will be to shift the whole balance of things in the Catholic world, and enormously to strengthen our own position not only with the East, but also in relation to Western Catholic Christendom." We are fully alive to the dangers of the trend which this document signifies, and hope that it will make clear to those who imagine that the views put forward are only held by a small section of the Anglican Church. The section that holds them has made up its mind to dominate the whole, and when the Lambeth Appeal is being considered it is strange that so strong a body of men—headed by Bishop Gore—should issue a document which, if it be accepted as the voice of the Church of England, will wreck all hope of Home Reunion. We do not, however, believe that they represent either the formularies of the Church of England or the reasoned convictions of the great majority of its children.

Modernism in the Church of England The Girton Conference raised issues of very grave importance. Many have criticised them, as if the speakers were of one mind—which they were not. Others have attacked their critics as if they were the enemies of research and scholarship, which they were not. It has become clear that a number of views were expressed at the Conference that cannot be reconciled with historic Christianity. Fearless and reverent inquiry is one thing, the loud assertion that such investigation has led to conclusions that are in the teeth of the statements of the Nicene Creed are

quite another matter. The whole subject was discussed by the Upper Houses of Convocation, when resolutions were passed expressing adhesion to the teaching of the Catholic Church as set forth in the Nicene Creed. The Bishop of Norwich said "the Church possessed a Creed that stated the truth and excluded error, while leaving room for the discoveries of every age." The Archbishop of Canterbury, in concluding the discussion, said "if the Modern Churchmen could bring their teaching within the range of the Church's doctrines, they did not wish to lose them"; but he foresaw the possibility of their position "becoming intolerable to them and to us." Meeting a Deputation of Evangelical Clergy and Laity, who gave expression to their deep distress at the teaching of some of the Girton speakers, and the sorrow they experience at the open practice of characteristic Roman ceremonies in the Church, the Archbishop spoke more plainly: "Every day he lived he felt more and more the value of the doctrine and inspiration of the Bible—but the way he put that inspiration was not exactly the way in which his father put it. The view of advanced people that the narratives of the Old Testament were discredited was a dangerous position to take up, and he did not hold it for a moment." He added, "They must draw a distinction between a free agent in search of truth and an accredited man who held an authoritative licence, on the strength of which he was allowed to be a spokesman of the Church." In saying this His Grace reached the centre of the discussion on both Modernism and the Romanisation of the Church. Individuals are free to hold what their conscience demands. We may regret, and do regret their convictions, but they are responsible to God and their consciences. When men have definitely accepted certain positions incompatible with their authorisation as teachers of the Church they ought not to continue as its ministers. They are guilty of a moral dishonesty incapable of being reconciled with straightforwardness. Such dishonesty undermines confidence not only in the ministry of the Church but in the Church itself. As Mr. Inskip showed, the promotion of men of this class by Bishops shows that, whatever Episcopal convictions may be, Episcopal actions prove a breach with the moral sense of trusteeship incumbent on all who exercise patronage.

Seeking and Finding

The Bishop of London, in a letter to his diocese, lays down a distinction that ought never to be forgotten. We are all searchers for truth. As long as life lasts we are ever adding to our knowledge of truth, if we are students or even thinkers. But we who are Christians profess to have found Truth in Him who is the Way, the Truth and the Life. We hold what we believe. We have found the Centre of our quest—we have rested our souls in Him who is our Risen Lord and Master. We have found the Bible to be the Word of God, and we have by our reading of that Word been brought into loving communion with Him who inspired it. Therefore, as finders, we are bound to declare as true and unbroken the Creed that has passed the test of ages, and to declare the eternal pre-existence of the Son of God, His true Godhead and His Incarnation. To do less would be false to our position. As far as these truths are concerned they are vital and essential. Without them Christianity is not the Faith of the New Testament or the historic Church. Those who are Ministers of the Gospel—Stewards of the Faith—cannot have an open mind on these points. To have an open mind is to be uncertain, and incertitude is the one fault that makes a man's ministry from the intellectual side unfruitful. We go even further, and assert that such incertitude carries with it a moral defect of a most striking character. It proclaims that a man exercises a ministry which he does not believe, and places himself before his people as the preacher of a Gospel which is not the Gospel of the Lord Jesus Christ. It is necessary in these days to speak plainly. We have too much intellectual and moral dishonesty in every department of life. There is a tendency to sink honesty in the presence of attraction to so-called "broad-mindedness." We can only do this at peril to the consistency of mind and heart, belief and life which lies at the root of all faithful witness for God. What we have written is as applicable to certain phases of Free Church teaching as it is to the attitude of certain members of the Church of England. Modernism is not the exclusive vice of the Church of England, it is found in other Churches, and wherever it exists as rationalism it is the foe of the Revelation of God given us in the Son of God, who for us men and our salvation came down from heaven, and is God as well as man.

What is involved in Christian Unity?

We have lately read a number of articles by Free Churchmen and Episcopalians in which the ideal of organisation has been prominently displayed. We ask what makes a man a Christian? Is it union with the Living Christ or is it incorporation with the Church as a Body by the Ministers of the Church? It has always been plain to us that the New Testament ideal is membership of Christ creates membership of the Church and not incorporation with the Church creates membership with Christ. The two ideals are very different. We have lost patience with the discussions on the priority of the Church to the Christian. From the purely temporal point of view the Church has preceded the Christian citizenship of every living individual, but the living communion of the individual with Christ made him a member of His Body. It is a confusion of thought which makes it possible for a number of good people to declare that only those who accept the Episcopate—Historic it is called with different meanings attached to the phrase—as alone embraced in the working out practically of the Lambeth Appeal. Only those

who accept its ideals are to be permitted to preach on special occasions in Roman Church Pulpits. As we read the Appeal there is the greatest difference between a constitutional Episcopate and the Episcopate described by the Lambeth Conference document to which we have alluded above. A very great number of Anglican Clergymen reject the implications of the word "historic" as made plain by that document. There is no hope whatever for any reunion of Episcopal and Non-Episcopal Christianity unless organization be accepted as secondary to living faith, and unless the acceptance of an Episcopate be accompanied with a disclaimer that it involves the dogma—unproved, unhistorical and unscriptural—of Apostolic Succession. It must be made clear that Bishops exist for the sake of the Church's wise Government—not that the Church is only existent in accord with the mind of Christ when it possesses Bishops of a certain type. Any attempt to narrow the implications of the Lambeth Appeal by these glosses on its interpretation makes it a Charter of Bondage not a Charter of Emancipation from false accretions to the teaching of Christ and the Apostolic Church. The Church conserves and feeds the life of the Christian—it does not make him a Christian in the full and deep sense. That is effected by living Faith in the Son of God.

"No Tamere" Decree. It is a good thing that the Anglo-Catholics are becoming alive to the demands of the Church of Rome when a mixed marriage is contemplated. Formerly they were coldly indifferent and considered that the No Tamere Decree was a purely domestic matter, and the Roman Church had the right to impose whatever terms it wished and to look upon marriages contracted by its members outside its conditions as no marriages in its sight. Further knowledge of the working of the decree has brought enlightenment. It is now known that the children of such marriages are promised to be brought up Roman Catholics, and that the non-Roman Catholic husband or wife takes a pledge not to interfere with the other contracting party's religion. A writer asks, "by what right, legal or otherwise, Roman Bishops are able to insist in this fashion." They have no legal right according to the Law of the Land, but they can refuse to marry unless their claims are accepted. If their people marry against their rules, they are not legally free to treat them as living in sin and perhaps this is the reason why *The Tablet* declares "Far from encouraging mixed marriages, the Church authorities lay down that they can only be entered into with a dispensation for which recourse has to be had to the Holy See, and in some dioceses it is very difficult to get an application for a dispensation sent to Rome." We shall never rest satisfied until the claims of the Roman Church to regulate the marriage of free men and women and to declare them null and void in the sight of God and the Church are made illegal and subject to penalties. A vital principle of civil freedom is at stake.

Spiritual Deadness. The Rev. Ivor Roberton—Moderator of the Presbyterian Church of England in his address to the Synod said, "Deadness does not go with any particular view of Scripture, any special form of worship, any recognisable type of preaching or brand of theology. Deadness goes with the so natural assumption that the Church exists for itself, whereas Christ created it to exist for the world. The only proof of conversion is that you are keener on the coming of Christ's reign than you are on all else put together." Here we have a light shed on much of our deadness and apathy. A Church that is not aggressive in its attack on the world, sin and the devil fails in its true mission. We are placed in the world to be its light—we are bound to make that light shine before men and in its shining to draw them to the real source of power. The Lord is absolute Master over every department of human life, and unless His people acknowledge this in their own lives their witness to the light will be flickering, dim and almost indistinguishable. We come back to the only real cure for our deadness—personal religion lived in Christ Who will supply the motive power for our activities and will make them exultingly glad in Him. We need not so much a vision as a fuller incorporation with Christ Who is our life. The world requires in our ordinary daily walk a clear call to walk with us in Christ. That can never be given by us unless we ourselves share to the utmost of our capacity the "urge" which the indwelling Christ can alone give us.

Evangelism. There are more mission movements in process of development than ever before. The old parochial and Congregational Missions are being revived. In the North Evangelical Churchmen are laying their plans for a great movement which will synchronise with the Anglo-Catholic mission that has been set on foot to advance the sense of catholicity in the country. In London in the Rural Deanery of Westminster next Autumn, a Mission will be held simultaneously by the Church of England and the Nonconformist Churches, who act independently of one another but in sympathy with the common aims they have at heart. The Roman Church refused to have a simultaneous mission. Elsewhere in London similar Evangelistic efforts are being planned and surely there never was greater need than at the present time. Not only organised, but all Christianity has lost its grip of great multitudes. It is very easy to talk platitudes about the Christianised thought and character of the masses, but those familiar with their lives know that God has very little or any place in them. They may be ready to have their children baptized, to be married in Churches

and to be buried Christianly. But that does not mean that life is in any sense touched by Christian influence in the discharge of its obligations. God is forgotten and that means for them He practically does not exist. Now that duty of Evangelisation has been realised we can look forward with prayerful anticipation to the revival of aggressive Christian effort in the country. We thank God for what is being done and pray earnestly that it may be blessed by God.

Regent's Park Chapel The closing of Regent's Park Chapel, if it does not mark the end of period, is an incident of more than ordinary interest. The Crown is bound to receive an economic rent. The rulers of the Chapel recognised this, and thought that the burden of the new rent was too heavy for the congregation to bear. They can find homes elsewhere, where the money devoted to the service of God will be more wisely expended. This conflict between money charges and local ministries is one that is extremely painful, but it is clear there comes a point when the finger of God may point to Exodus instead of remaining. The Rev. F. C. Spurr has done excellent work for God in London, and we wish him God-speed in his new undertaking in Birmingham, which will give him special opportunities for his distinctive talent. As a farewell message to his people in Regent's Park, Mr. Spurr spoke of the Free Church witness to the freedom of the Church's manner of choosing ministers, the freedom of the soul's choice, the freedom of spiritual life, and the freedom of spiritual fellowship. He said: "Order is the normal way of ordination, but we cannot bind Christ, the head of the Church, by any one ecclesiastical method of ordaining ministers, however venerable it may be. It is an essential thing to witness to the complete liberty of the living Christ in all that pertains to the life of His Church." He showed his appreciation of the great movement of the time—Reunion—by devoting his last words to the subject: "We can help forward the work of true reunion first by the cultivation of a Christian temper all round. Let the unchristian work of recriminations for the past cease. Let all bigotry, rancour and contempt towards those from whom we differ be put aside for ever. Charity and prayer alone will banish the Demons of contempt and suspicion." This is true, and the source of strength to do this is to be found, as he said, "in renewed consecration to Our Lord and Saviour Jesus Christ, and in re-baptism of His Holy Spirit." We pray that in his new sphere Mr. Spurr will see a people consecrated to whole-hearted service of their Master.

World Peace We all desire peace. War has proved itself to be an evil whose consequences can never be fully estimated. The world to-day lies in confusion, and peace has not been gained by the "settlement." The industrial distress that prevails, the international jealousies and conflicts, and the dread uncertainties of the future lie heavy upon the hearts and minds of men. Nothing but the Spirit of God can bring real peace and goodwill to men. Dr. Jowett is right when he sees the vast multitudes who wish to see the destruction of militarism. He calls on the Church to make its voice heard, and appeals to the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, and the leaders of the Free Churches to summon the Christian leaders of the world to Conference. He believes if this be done the people will respond to their call. There is much to be said for this, but we are not at all sure that the Roman Church would take the non-political part demanded by the crisis. British Christian leaders forget that the Roman Church is at once a political and religious organisation. It uses its spiritual power for political ends. During the war, when its voice should have been heard, it was silent. It plainly showed sympathy with imperialistic aims—it could do no other being what it is. Strange to say, in Germany to-day the position of the Church of Rome has become stronger than before the war. And this in spite of the fact that Germany is a Republic. The German people are not blind to the help they received from Rome, and therefore are grateful. Surely the forces of the reformation are strong enough to summon the peace-loving people of the old and new world to stand together in support of peace. Then there would be a union based on a common attitude without any desire for any particular section to secure advantage from the Conference.

International Friendship The World Alliance for Promoting International Friendship through the Churches—the similarity of whose name with that of the older *World's Evangelical Alliance* is leading to confusion—has a very influential Committee, but the Roman Church is absent from its activities. The Archbishop of Canterbury truly says that it has proved the possibility to unite the Churches in the cause of International Peace, but we do not find among its officials the name of prominent Roman Catholics. That is proof of the futility of the call of Dr. Jowett—a call that causes strange reflexions among those who have lived, and are living, in countries where Rome is predominant. We need all-round co-operation if the militant spirit of Nationalism is to be quelled. It is hard to define a nation which is an entity, in which common bonds determined by a common outlook on world life give a unity of life that is at once selfish and a source of independence. There are nations whose people differ in religion, that are strongly national. There are peoples who determine their nationality by their religion—the Spanish people, for example, attained the sense of

national unity through the unity of the Roman Catholic Church, and we know what that meant when we recall the Inquisition. Everything has its dangers, and Nurse Cavell was right when she said, "Patriotism is not enough." *No love* is enough for a right orientation of life. We need something that transforms man into a brother with all mankind, and the only way in which patriotism may be preserved from being vapid, and may be saved from being militant, is by baptising Nationality in the Christian spirit. Christianity overrides nationalism—it overrides every earthly conception that has not also bounded by a horizon, for it makes men recognise that their true citizenship is in heaven where the Will of God is done perfectly.

Psychology, How and Old We congratulate the Rev. Thomas Yates on his position as President of the Congregational Union. He has been, and is, an earnest and helpful member of the Executive Council of the World's Evangelical Alliance. He chose as the subject of his Presidential Address, "Conversion." He said "I believe in Evangelical conversion, but I do not recognise as such any conversion which does not become more and more daringly and drastically ethical and social in its demonstration. I believe in the atonement of Christ profoundly, but unless our faith takes the Cross as its example in personal life and social behaviour, it will not find the Cross to be its atonement." This is a truth that requires to be recognised. Man is a social being and his life acts on, and is reacted on by, the lives of others. It is impossible for a Christian to live to himself. He has to show forth his Christianity in his attitude towards all with whom he comes in contact. There never was a time when a selfish Christian could be considered true to type. In service Our Lord gave us the example to be followed and we must serve as He served. Mr. Yates had some striking sentences on the New Psychology which claims to reduce all religious experience to subjective forces and influences. It is not too much to say that this science is like all young sciences ready to claim too much and to assert conclusions that are not supported by premises. We have learned much of the working of the hidden parts of the mind, but we have not come any nearer to discovering the true inner self of all men. That eludes us when we think we have discovered it. We cannot capture life. We cannot capture and isolate the real man. Personality has become more, not less, mysterious in the light of discussions on the unconscious. Man is converted by the impact of the Person of God upon his own person. We can as confidently speak to-day of the Power of the Risen Christ in life as our fathers spoke, and the small amount of real knowledge gleaned by psychologists gives us no clue to the fundamental innerness of personality whose depths are still abyssmal.

Modern Fiction We are thankful to observe a rising tide of indignation against the sex influence in present-day fiction. It is time that a protest should be made. For some years we thought that we had outgrown the period of pruriency and dissection of sex motives. It is, unfortunately, not the case, and readers of fiction know that it is difficult to recommend an author, or even a publishing house, that can be relied upon at all times to write or circulate pure fiction. There are certain exceptions, but literature has been so commercialised, and the success of what is impure in motive leads writers to indulge in a type of fiction that is as unwholesome as it well can be. The writer is accustomed for review purposes to read many modern novels, and he regrets to say that very many of them have as their main topic of interest illicit love and the analysis of the minds of men and women who are lust possessed. We know that a leading author justifies himself that he writes in this fashion purely from an artistic sense of faithful description of human nature. He forgets, however, that the effect of his work on the minds of others is to set loose lines of thought and imagination that are essentially degrading and injurious to the moral well-being of his readers. We have no desire to condemn fiction—to do so would be hypocrisy on the part of one who finds a great pleasure in a good story, but until we return to the wholesome romance or the healthy domestic novel, we cannot honestly say a very large proportion of the new books that pass through our hands are really wholesomely recreative.

Sunday Games Once more some clergymen are agitating for the revival of Sunday games. They do so without fully considering what the effect will be on the minds and characters of their young people. We cannot secularise the Lord's Day without paying a heavy price for our temerity. To destroy its sanctity means to lower the religious sense of the people. One who has charge of a congregation asked a young man to return to the choir from which he had been absent for some weeks. "I cannot do so. I have another attraction. I play tennis on Sundays." This is not a solitary instance, and if we once cause it to be recognised that the Lord's Day can be brought into line with the six other days as the time for all sports and games, as an occasion on which public parks can be devoted to sport, we shall find we have taken a great step forward in denuding our Churches and Sunday Schools of young people. Is the country willing to pay the price of a lowered sense of religion? Is the Church prepared to support the claim to provide rival attractions, which are real temptations from attendance at the House of God? There can be only one answer from those who realise the importance of maintaining the spiritual life of our country.

World Mission Notes.

The C.M.S. Crisis

The Church Missionary Society—the largest and most successful of British Missionary Societies—is at present troubled by a doctrinal controversy. The disturbance is not new. Some years ago a concordat had been reached on the attitude of the Society towards Ritualism and the Bible. The main body of the Society's supporters stood in the paths that have been associated with its outlook, but a certain number of men claimed more liberty than had been given to diverge from traditional practices and views. The limits laid down in the concordat have in the opinion of many been outstepped by those who hold modernist views of Holy Scripture, and in consequence a stricter instruction is proposed to be given to those who wish to become workers in receipt of the Society's funds. When we endeavour to get to the root of the intellectual unrest thus finding expression, we shall not be far wrong if we find it due to natural desire to have authority that can be relied upon at all times as determining truth. In the past Protestants found this in the Bible, whose uniqueness and Divine authority gave the guidance that is needed in the search for truth. In the opinion of a number of earnest good men the authority of the Scriptures has been diminished by the results of present day scholarship. They somehow think that in "the Church" they find authority, and therefore a more rigid ecclesiasticism and the adoption of practices usually associated with sacerdotalism becomes acceptable to their mind.

C.M.S. Principles

The underlying principle of C.M.S. work is "spiritual men for spiritual work." The men and women who have made the C.M.S. what it is, have found their inspiration in the Word of God, which leads men to the knowledge of the Saviour. Its missionaries were men of the Book. They treasured its teaching and they endeavoured to frame their message in accordance with its plain meaning. We see no reason to doubt that this is the attitude adopted to-day by nine-tenths of its agents. In fact, we may go further and express a doubt whether there is even one per cent. that does not stand fast to Bible truth. We have no desire to intervene in the debate that is now in progress, and we humbly ask all who have a voice in the determination of the policy of the Society to remember that brethren discuss solemn convictions and it is very easy for men to forget that they may not be altogether right when they conclude that their conception of truth is the only possible conception. No greater misfortune can overtake missions than a "split" among brethren. Nothing but the most grievous departure from truth can justify this. If such a departure is esteemed to have taken place, then conscience must rule, and a heavy responsibility will rest with those who cause the "split."

The May Meetings

Enthusiasm for Missions is by no means growing cold. The gatherings in the largest London Halls proved that every section of the Evangelical Church is becoming more and more alive to the duties laid upon it. Some of the Societies had to announce deficits due to the hard times in which we live. None of them brought news of failure from the field. The Gospel is still the power of God unto salvation to every one that believeth, and God is working with His servants. The Baptist Society announces the largest number—4,461—of baptisms since its foundation and the probability that its deficit will be removed. The Society for the Propagation of the Gospel had to report its largest ordinary income and the speeches of the Archbishop of Canterbury on Reunion showed how near the Cause lies to his heart. The Church Missionary Society was undismayed by its heavy debt for the speakers told of victories of the Cross, and the Wesleyan Missionary Society received a welcome gift on the morning of its Annual Meeting to remove its deficit of £16,000. The Bible Society—handmaid of all Missionary effort—reported the addition of twelve new languages to its list, and the fact that in spite of the tremendous advance in cost of production it closed the year with a balance on the right side. The best cure for spiritual pessimism is the tonic of knowledge of Mission work. That sends us to our knees thanking God for all He is doing throughout His world.

A Great Missionary Loss

The death of the Rev. William Goudie—the tried, eloquent and self-sacrificing apostle of the Cross—fell as a dark shadow over two of the Anniversaries. Wesleyan Methodism had to mourn the loss of one of its standard bearers and the Church Missionary Society had to fill a gap in the list of speakers at its Queen's Hall meeting. For a quarter of a century he worked with serene trust in his Saviour, in India. The unclassed and outcasts had a special place in his warm heart and he was a pioneer in his efforts to reach them. When he was laid to his rest two of his fellow-workers—one an Indian and the other a talented Irishman—took part in the service. They knew from intimate knowledge what India owes to the labours of the missionary statesman who was called home when it seemed that the "best was yet to be" of his work on earth. God knows best and, if we in the World's Evangelical Alliance share in the grief, as he was a welcome prayer leader and speaker on our platform, we too share something of the privilege of thanking God for a life nobly lived for the Master and look forward to the blessed reunion with him before the Throne of God. The work will go on and will make progress as the ideals of William Goudie are those of his brethren who remain at the post of duty.

Africa and the East

London has received from an authoritative pastor the invitation to attend the Missionary Exhibition now being held in the Agricultural Hall, Islington. There many thousands assemble daily to be brought into contact with the work of the Church Missionary Society that has organised this expert lesson of its manifold activities and the conditions it has to face in making known the Name that is above every name. Thousands of voluntary workers co-operate as stewards, and who can tell what the permanent result of this help may be in their lives? The eye sees much that is startling and the visitors realise for themselves how strangely unfamiliar are the surroundings in which men and women who have given themselves to God labour for the advance of His Kingdom. India, Ceylon, China and Japan are brought to notice and the contrast between old world civilisation and existing barbarism are made plain. The unequal development is startling to those who have never thought out the problem of missions. Then the triumphs of Uganda are seen side by side with the terrors and horrors of the past from which it has been redeemed. No onlooker can be blind to the vastness and variety of the duties of those who have undertaken the privileged duty of witnessing for Christ in distant lands. Wise indeed will he be if he selects at least one volume from the bookstall to deepen his interest in the efforts made to win for Christ the world that He redeemed by His death on the Cross.

An All-China Christian Conference

Last month (May) a great All-China workers' Conference discussed the general subject of "The Chinese Church." As in other lands there is a consciousness of a Chinese Church that is indigenous and not a mere extension of Western Christianity in the Republic. The Conference differs from its two predecessors in that one-half of the delegates were Chinese Christians representing the 366,000 who are serving Christ in their native land. It is wonderful to think that there are to-day some ten thousand centres of Christian work in China. Since 1916 religious toleration has been made part of the law of the land, and the influence of Christianity on National life has increased beyond the dreams of the pioneer missionaries. The chief expectation of many connected with the Conference is that the wave of evangelism in which the Chinese are so deeply interested may advance still more widely and rapidly. We are all learning that the real duty of missions is to prepare the way for the Native Church to do for itself in the future what was done for it by missionaries in the past. Guidance and sympathy will be needed from missionaries, but the more the work is undertaken by the Chinese the better for the growth of Christianity in the land. Who can say that in the settlement of China with its engrossing political problems Christian thought may not find a prominent place?

The Conscience Clause

There has been a revolution in the method of Government support of Indian Education. The new regime gives local bodies the power of determining the conditions under which grants from public funds will be made. India owes more than is generally believed to the education given by Christian Missions. The Missions supplied the staffs and the Government gave them money to pursue their work as long as they were maintaining a proper standard of teaching. Christian teaching lay at the foundation of all the missionary educational work. Disappointing it often was, for all who attended the classes did not receive the Gospel gladly. But the teaching was there. Now the outlook is altered. Local bodies adopt different types of conscience clauses, but they have in common the obligation to refrain from teaching Christianity without the definite consent of parents. Are missionary funds to be applied to the maintenance of secular education for all and religious education for those whose parents permit to attend religious instruction? The problem is by no means as easily solved as it is stated. Practically all the older Missions will have to make up their minds whether as aids to missionary work it is their duty to continue their school and college work under the new conditions. As trustees of God's money they will make their choice and we trust that it may be wisely made.

The Missionary Motive

Different motives move different men to consecrate themselves to mission work. Some are called by the knowledge that by living and working for God they may hasten the day of the Lord. Others, moved by compassion for the dwellers in darkness, seek to lead them to the Light of the world. Others accept the call to "make disciples," and as a duty that cannot be avoided obey, and in their obedience find peace and joy. The late Bishop of Manchester, Dr. Knox, points out that St. Paul had ever before his mind the ideal work of offering a sacrifice, "that the offering up of the Gentiles might be made acceptable," "being sanctified by the Holy Ghost." He holds that the missionary has before him the fact that God has prepared for Himself an offering which the prepared and called missionary will have the privilege of presenting to God. Bishop Knox asks "Is this Calvinism? or is it the recognition of spiritual work as God's work from first to last, in which the heart truth of Calvinism lies? The only possibility of doing work for God is that it should be work which God has prepared for us to do, for which He has supplied the necessary strength, gifts and qualifications, and that in the doing of it we should be fellow workers with Him, instruments though in respect to our will we are free agents." These words contain a deep truth that home workers too need to bear in mind.

Mui Tsai Everything that is of the nature of slavery is abhorrent to the true servant of God. It is a disgrace to a Christian Nation to tolerate in its dominions slavery. How can we hold that Christ died to make men free if we uphold customs that place human beings under the complete control of others as animated implements? The Anti-Slavery Society deserves our congratulations for the success that has attended its efforts to abolish Mui Tsai in Hong Kong. Under this custom girls were sold from the age of four to thirteen. They were robbed of their liberty and were not paid for their labour. These young girls ceased, it is true, to be slaves when reaching womanhood. The facts when fairly presented proved incontestably that we in our Empire tolerated something that was a form of slavery. The Colonial Office examined the facts and declared the custom must cease. Within a year it will be at an end, and the delay arises from the necessity of making proper arrangements for the girls who will be set free. When it is remembered that between 8,000 and 9,000 girls are concerned it will be seen that time is needed to plan and carry through the scheme for their settlement under different conditions.

Dr. Howard Taylor Great anxiety was felt concerning Dr. Howard Taylor, who was captured by Chinese brigands. As Mrs. Howard Taylor wrote "Humanly speaking, there is no hope of the two parties being brought together, and very little hope of my dear one being spared. If the brigands are surrounded, their lives are gone anyway, and they would not hesitate to take his. The situation could not be more serious than it is. But we know that nothing can come to him that is not permitted by the One Whose love and wisdom we utterly trust, and Whose will we choose as 'good, acceptable, and perfect in all things.'" These are the words of true Christian faith. They have the ring of sincerity. We rejoice to know that the release of Dr. Taylor was effected, and that husband and wife were both freed from captivity. China cannot be considered a safe country for those who travel on the Lord's service. But we have seen many proofs that God watches over His children, whom again and again He has preserved in a manner that passes our understanding looking at all the circumstances from the human standpoint. His providence still reigns and those who love and follow Him are under His protection. We thank God for the many proofs of Divine guidance and deliverance as manifested in the work of Chinese Missions.

The Mount Carmel School On the slope of Mount Carmel the Rev. S. R. Roheld has a Bible School where the work of making known the Gospel to the people of Palestine is steadily maintained. From all lands scholars come who are eager to learn English, Arabic and Hebrew. Zionism has brought a polyglot crowd of immigrants to Palestine. The main object of the work is to lead the students to the saving knowledge of Christ, and some 278 names are on the roll for advanced classes for religious instruction. Not only Jews, but Moslems and Christians are brought under the influence of the School, and it is found that the minds of many are prepared to allow the Lord Jesus to enter the heart. Everything that can be done to remove misconceptions of the attitude of Christianity as taught in the New Testament to Jews is done, for it must be remembered that many of the Jewish immigrants have been victims of unchristian persecution in lands supposed to be Christian.

Latin Lands We fear that the interest of Evangelicals has grown somewhat cold to the work that God is doing in countries that have been for many centuries under Roman domination. Whether the attention directed to international politics has diverted their minds from definitely Christian work, or the feeling that Rome has changed and that it preaches the Gospel, has unconsciously grown up we do not know. Our brethren are feeling that the affection of English Christians has become somewhat lukewarm, and it is only too true that real knowledge of the spiritual conditions of Latin Europe is vague. Probably the fact that, in consequence of the war, personal contact between the faithful Churches of these countries has become less frequent accounts for the lack of enthusiasm and the depression that exists. It is hard for us to imagine the isolation of Evangelical Christians in an environment of Romanism and unbelief. Men who in past years were cheered by the visit of a British friend never see a friendly face from the outside world. And as a result there is no longer that personal touch with the work which creates and increases interest.

Spain and Portugal In the Peninsula, although Spain was a neutral and Portugal was an ally, this isolation is deeply felt. Americans have, it is true, been more alive to the appeal of the Peninsula, but our own countrymen have not shown that interest which marked them in the past. Nevertheless the Reformers are pressing forward and have won new victories for Christ. At the Annual Meeting of the Spanish and Portuguese Church Aid Society the Rev. C. F. Fison told a wonderful story of work in Sabadell, where a Church Roll of nearly one hundred subscribing communicants, a school roll of 250 pupils, and annual local contributions of more than £400, prove the vitality of the work. The Church room has proved too small for the ordinary worshippers and he asked for £250 to enable the Reformers to secure a Church. This sum, with the amount in hand, will provide accommodation for more than 250 people, in a building capable of enlargement. In Portugal, where poverty and infidelity are everywhere present, the Reformers have not lost heart. It would be a great help to Gospel work in Spain and Portugal if Christian visitors would call upon the ministers and prove by their sympathy that they wish them blessing in their self-denying labours for God.